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SPECIAL ARTICLES :

Advertising the Gospel

Rev. F. S. Miller

High Lights of Silla's Civilization

W. Carl Rufus, Ph. D.

The Inspiration of the Korean Church

Mrs. Emily M. Purdy

The Worship Hour in the Christian School

Rev. William Scott

Pen Pictures of Missionary Life

Horace H. Underwood, Ph. D., Litt. D.

MAY, 1936.

SEOUL, KOREA.



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Contents for May, 1936.

ILLUSTRATIONS	Frontispiece
Pagodas at the Poolkook-sa (temple), Kyungju	do
The Queen's Pagoda at Kyungju	do
A Royal Tomb and the Jade Flutes at Kyungju	do
A Gem of Art in the Cave Temple at Kyungju	do
From a Recent Photograph of Captain Barstow	do
ADVERTISING THE GOSPEL	
Rev. Frederick S. Miller	89
FAREWELL ADDRESS TO DR. O. R. AVISON	
Hon. T. H. Yun, LL. D.	92
THE WORSHIP HOUR IN THE CHRISTIAN SCHOOL	
Rev. William Scott	93
THE INSPIRATION OF THE KOREAN CHURCH	
Mrs. Emily M. Purdy	95
HIGH LIGHTS OF SILLA'S CIVILIZATION	
W. Carl Rufus, Ph. D.	96
EBENEZER SILLICK BARSTOW	
Rev. Charles L. Phillips	99
SIMEON, A CHRISTIAN KOREAN MYSTIC	
Rev. Victor W. Peters	101
PEN PICTURES OF MISSIONARY LIFE	
Horace H. Underwood, Ph. D., Litt. D.	104
"CO-OPERATION AND THE WORLD MISSION" (A Review)	
Rev. C. C. Amendt, D. D.	106
"MUSICIANS AND MUSINGS" (A Review)	
Mrs. Elizabeth W. Nisbet	108
WHAT'S INTERESTING THE KOREAN CHURCH	
Y. H. Kim, Ph. D.	109
CONTRIBUTORS' COLUMN	110
NOTES AND PERSONALS	
Mr. Hugh Miller	110

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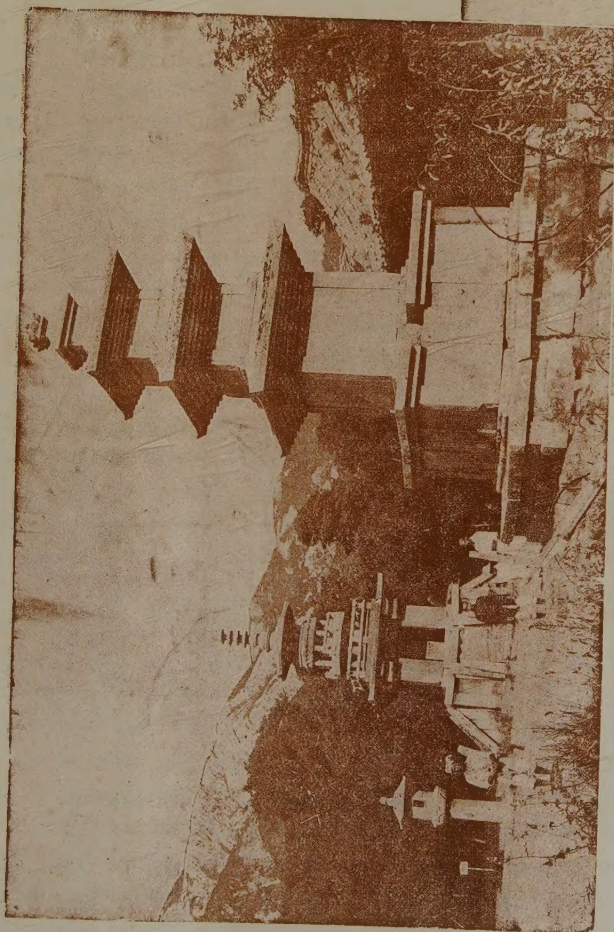
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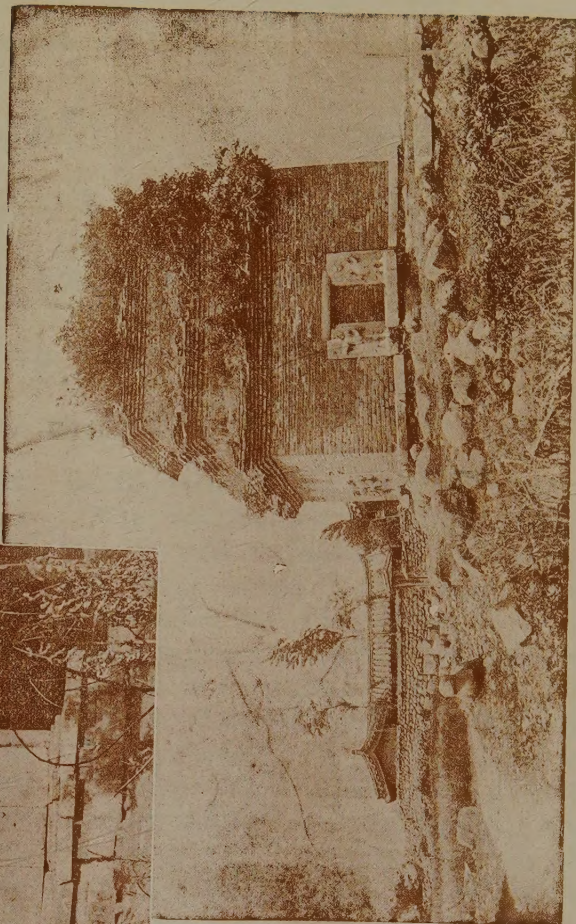
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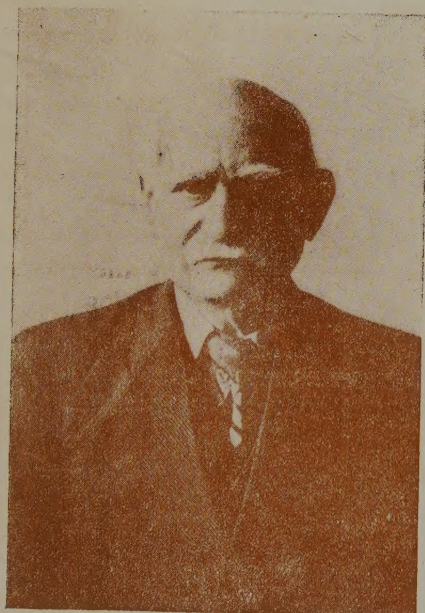
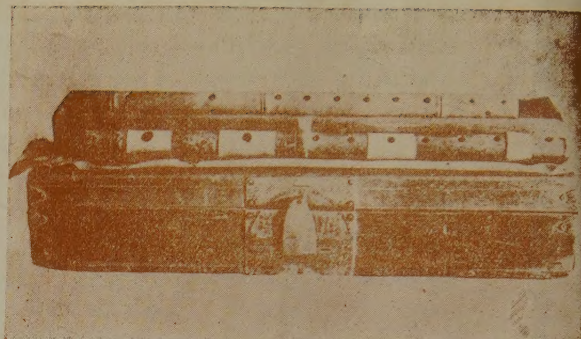
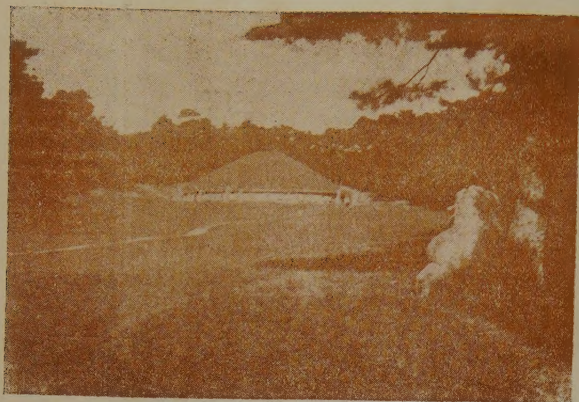
THE CHRISTIAN LITERATURE SOCIETY OF KOREA



Above:
The Buddha Pagoda (left)
and the
Pagoda of Many Treasures
at the
Poolkooksa Temple in
Kyungju
(Erected 536 A. D. and Rebuilt, 751 A. D.)

Below:
The Queen's Pagoda
at Kyungju
Built in 636½ A. D.
(See Page 99)





Above: A Royal Tomb and the Jade Flutes at Kyungju
(Page 96)

Below : A Gem of Art in the Cave Temple (Suk-kool Am) at Kyungju
From a Recent Photograph of Captain Barstow. (Page 99)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XXXII.

MAY, 1936

No. 5

Advertising the Gospel

F. S. MILLER

BOOKS ON BUSINESS methods tell us, "Have a good, much needed article to sell, then spare no expense in advertising it and you will succeed in business." Missionaries certainly have the good, much Needed Article; they are sent out as advertising agents; so this is, or should be, a large part of their work.

But when one speaks of leaflets some one is sure to bob up with the query, "How many of your leaflets are read?" Is one advertisement in ten in a magazine read? Does one in twenty bring a purchaser? Yet keenest business men spend millions of dollars in such advertising and declare that it pays. Just to keep the word "Ivory" before the eyes of the public means sales. On a big bill board east of Marseilles we saw the figures, "57", nothing more, and every American's mouth began to water.

If the missionary's leaflets only call the attention of the recipients to the name, "Jesus" once more, they have accomplished their purpose. The book of Ezekiel is the original book on advertising. There, God says that if the Jews knew nothing else after Ezekiel was through, they would know that a prophet had been among them. They would be like the young Korean who received a leaflet from a missionary and said, "We are a mean, low down lot of men. The missionary keeps giving us leaflets telling us how to

get rid of our sins and we do not heed."

What were the God given types of Ezekiel—the tile with its picture of Jerusalem, the earthworks around it, the bread eaten by measure, the hair cut by the sword—but keen and successful methods of advertising Ezekiel's message to the Jews? What were the appearances of the angels, the star, the miracles, the transfiguration, the darkness, the earthquake, the gift of tongues but God's methods of advertising the Gospel? Paul said, "tongues are for a sign". So advertisements of attractive and fitting form are still useful in letting the people know why the missionary is where he is and what he is doing.

Why has American oil found its way into the deepest mountain valleys all over Korea, even where the Gospel is little known? Because every oil seller kept his shop brilliantly lighted.

A young worker felt that he ought to make his walks tell for the Kingdom by distributing leaflets as he exercised, but the flesh was against the plan. With leaflets in his pockets, before starting, he knelt and prayed, "Give me willingness to do this work", but no willingness came. After repeated prayer the worker said, "Well, I'll have to do it unwillingly, then". When he met the first man on the busy street and handed him a leaflet, the joy sprung up in his heart. After the sun had set he returned sorry that his leaflets had

proven too few. Unwillingness is no proof of a lack of a call.

Water will not rise higher than its source and the zeal and faithfulness of native workers will seldom rise above that of the missionaries. If missionaries allow hundreds of souls to pass them as they speedily travel the roads when they could easily reach them with leaflets, how can we expect the native workers to be zealous evangelists?

When the missionary passes a man on horseback, he cannot stop him for a talk but he can hand both rider and horse-man, leaflets and look back and see them discuss these as they travel. In a days travel by auto one can place one thousand leaflets at least, where they will be read. On the trains, while we are not allowed to go through the cars any more, we can hand out several hundred by shifting our seats once in a while and supplying our neighbors. This opens the way for many a conversation about the Gospel.

As one approaches a group of men sitting in front of an inn, unless he has leaflets he probably begins by talking about the crops or weather and works around to the Gospel, but if he has leaflets he offers them and immediately begins to explain what they are. Then also he has left something behind him for them to read and talk about.

New missionaries, who feel so impatient to get to work but lack linguistic ability, can begin to distribute leaflets the second day, going out with an older missionary or a local worker. If you are sending out new missionaries, give them a fund for free literature.

People in the Far East accept the leaflets with a "Thank you", and do read them. A worker filled the spaces between the buttons of his vest and all his outside pockets with leaflets folded separately, got on his bicycle and rode down the long slope at the foot of the hill, hastily handing a leaflets to those he passed. Looking back, he saw five men climbing the hill reading as they ascended. A boy in Seoul was threatened with a whipping if he did not stop bringing leaflets home from

the street chapel. Still, he knew they were good and he brought them till the whole family were converted. One morning a village boy was offered a leaflet. He said that he had received one the night before and had read it to his family. "How many are in your family?" he was asked. "Eleven of them sat around and listened", he replied.

A drunken gold miner, ashamed to be seen taking a leaflet, went behind another man, slipped his hand out under his arm and received one. Going home he read it four times over to his wife and came to the missionary for more literature. They were converted and he became an assistant to a missionary. Every leaflet should have information about where to obtain more light with names of churches and missionary residences.

A blind man should always be given a leaflet because he will ask some one to read it to him and several others will gather around to hear what the blind man has received from the foreigner. Carry leaflets with the alphabet on them, so that you can start the illiterate to reading. The women beg for them, the babies cry for them. The village children form a procession demanding their rights to them, till the distributor looks like a Pied Piper. If they ever wrap candy or thread in a leaflet, let them alone. That may be its only chance of arriving in the women's quarters. These alphabet leaflets have practice sentences on one side, telling of the love of God and His offer of salvation.

A colporteur reported, "I approached an old man sitting in front of his house and asked him to buy a Gospel. He said, 'I have something better than a Gospel in the house.' He did not know the value of a Gospel yet. When I asked him to show it to me, he brought out one of the alphabet leaflets and said, 'I had always told our women folks that they should not worship the images of stone and wood but they would not heed me. Then I read in this leaflet of the sin of idol worship in God's sight; I took it in and read it to our women and told them that people who used

their money to print alphabets such good advice for our nation, must be good people and should be listened to".

Our station, for some twenty years, has been using a hundred thousand leaflets a year, with at least one result: they seldom meet anyone on the road who does not know at least dimly who Jesus is, what the Church stands for, where to go when they feel the need of God, righteousness and purity. By changing leaflets every few months the workers are able to say, "Here is a new one, the latest edition." We are not discouraged when we see a leaflet torn up and thrown away, for that act may give God the very opportunity He is looking for. As the man lies awake at night, thinking, he asks himself. "Why did I destroy that tract given me so kindly at another's expense, to show me the way of salvation from sin? What wickedness and rebellion is this in my heart? God have mercy on me a sinner!"

Leaflets with hygienic and "better baby" material on one side and the Gospel at the end, are used occasionally to show the people that we are interested in their welfare and to persuade the stubborn to read our leaflets.

With money obtained from the Temperance Board of our American Church we prepared nine temperance leaflets. They were two thirds temperance and one third, "How to abstain through faith in Jesus." These were printed in editions of twenty-five thousand. The material was obtained by searching through many years of notes on the temperance lessons for Sunday Schools. The names of our principal churches appeared at the end of each copy.

As the evangelistic workers preferred plain Gospel leaflets, a converted saloonkeeper was engaged to distribute them and to deliver a verbal message where possible. It took him a month to make a round of the markets in our field and when he started out again it was with a new leaflet. Another man, a secretary with spare time, distributed around Chungju. In twenty months they placed 155,000 leaflets

at a cost of \$450, including the price of printing.

The laws require that police permission be printed on each leaflet. At first we thought this a bore but we found that it added dignity to our leaflets in the eyes of the Koreans. Some tobacco raisers complained to their township chief against our temperance worker distributing some leaflets that also spoke of the harm of tobacco. The chief pointed to the police permission and replied, "They have allowed it, what can I do?" So all things worked together for good, as they always do. These temperance leaflets proved better evangelistic literature than we had anticipated. They showed that Christianity is something for this world as well as for an eternity dim and distant, something for our palpable bodies as well as for our souls.

When a box of 25,000 copies of a leaflet arrives from the publishers, it is opened with the prayer that it may save at least one soul and thus pay for itself. Then packages of them are sent to all the evangelistic workers who are known to use them promptly. The missionary in charge of the city, market and village preaching, starts at one end of the city and hands a copy into each Korean shop and to any who pass him.

One day when he was busily supplying the shops, a band passed, followed by men and boys carrying red banners inscribed with the name of an excellent tooth-past made by a Christian Japanese. When they had passed, the missionary followed, finding the population standing in their doors ready to receive his leaflets. He went home with empty pockets earlier than usual and thanking that Christian manufacturer for the loan of his band.

Then the distributor takes two main cross streets with their shops, passengers stands for rik-shaw men and porters. On market day he stands at an outlet of the market and averages ten leaflets a minute on a good market. While doing it he meets and greets many and an old friend. One cannot gather these people into a street-chapel and talk to

them. They are the ones in a hurry to get to market or home but are willing to fold a leaflet into a pocket and look at it in the evening.

Just before the New Year the markets are largest. At such a time, if a Bible Conference for our field is being held, the worker has sought the help of the men who are studying, supplied them with leaflets, placed them six at one end of the market and six at the other end. Then as they walked through the three lanes and met in the middle twenty minutes later their hands were empty. They had given out ten thousand leaflets in that time. Probably fifteen thousand marketers had gathered.

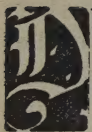
As the missionary rode his bicycle along the road, giving out leaflets to passengers and in the villages, he met one of the many agents of the brewery carrying cans of beer to the wineshops. "You are carrying hell and I am carrying heaven," the worker explained and

went on to show the results of each. That man still carries his beer but he has a kindly greeting and receives leaflet with a guilty look. When the worker passed the brewery he went in and gave leaflets to all the men. When he handed one into the office window to the man in charge, this chief brewer asked, "Can a brewer read this?" When assured that it was written for just such men, he accepted it with a kindly smile.

Another day, the missionary loaded up with leaflets and went to where they were building a new dyke. The men and boys came up from the bed of the river, each with a basket of sand on his carrying rack, like streams of ants. As they returned to the river, the missionary gave each a leaflet. In this way they received several hundred leaflets to take to as many homes in all the villages around the city and read to their families in the evening.

Farewell Address to Dr. O. R. Avison

T. H. YUN



R. AVISON, you see we are here assembled tonight, two hundred and forty men and women, representing practically every walk of life in the Korean community to bid you farewell. I can assure you that there is not another person in the whole of Korea whose departure would have evoked such a unanimous sentiment of love, gratitude and regret.

In bidding you good-bye we are losing two personalities in one: a great public benefactor and a great personal friend. As our benefactor, you are leaving behind you monuments of which anybody may be proud. In the first place, we have your bronze statue on the Severance Compound erected by the Alumni Association. When you are gone, and we can see you no more in the flesh, we shall look at that statue with a degree of affection that none of us may realize at this moment. But a better monument than a mute statue, we shall have in your two sons, one in the Y. M. C. A.

and the other in the Medical College, who will continue the work you have begun in these two branches of the missionary enterprise. Nobler even than these monuments, you leave us three great institutions, the Severance Hospital, the Medical College and the Chosen Christian College, to perpetuate your memory to the end of time. Your greatest monument, however, will be the never ending stream of graduates from the Colleges who will multiply your good work a thousand-fold, and the patients who will be benefitted by the healing ministrations of the hospital.

But as our personal friend, your departure will create in our hearts a void that nothing can fill—neither your statue nor even your sons, nor your graduates nor the beneficiaries of your hospital. As it would be a mere mockery for me to try to fill up a unfillable void with meaningless platitudes, I shall close my remarks by simply saying:

God be with you till we meet again!

The Worship Hour in the Christian School

REV. WILLIAM SCOTT



HAVE HAD occasion recently to look more carefully into the subject of the worship hour in our Christian schools. In order to clarify my own thoughts about it and to assist in arriving at some helpful issue to my thinking I made a brief outline of the subject as follows. I am setting it forth here in the hope that it may be useful to others who are interested in it and who may be inclined to cooperate in the task of making better use of the worship hour to accomplish our missionary task in the schools which we carry on in Korea.

1. The Importance of the Subject.

I should like, first to urge upon all principals, Bible teachers and other members of the staff the necessity of their giving more thought to the importance of the worship hour in the program of the Christian school. The following reasons are worth considering.

(1) The worship hour is the only period during which expression is given, by the entire school, to the distinctively Christian spirit and objective of the school.

(2) The worship hour, if well planned and well conducted, can become a rare means of training in religious attitudes and appreciations.

(3) The worship hour, better than any other religious activity of the school, forms a link with the church and prepares the student for intelligent participation in public worship, both before and after graduation.

(4) The worship hour, though occupying only a brief period, is usually conducted daily, or at least three or four times a week, and thus consumes several hours of school time per week. This in itself, should point to its importance and should call for adequate preparation and conscientious performance.

2. The Object of the Worship Hour.

I have found it necessary and helpful to clarify my ideas regarding the object of the

worship hour, and have jotted down the following.

(1) The first object of the worship hour is to foster in the student a reverent, worshipful attitude towards God. This will require us to use means in our worship program, to develop and deepen his sense of God, to encourage him to desire and help him to attain fellowship with God, with the ultimate aim of producing in him a habitual attitude of reverence and awe before God and the wonder and mystery of His universe.

(2) The second object of the worship hour is to bring the student into the presence of God as a humble suppliant and learner, seeking to know God's will looking for light and guidance upon life's perplexities, and expecting forgiveness for past sins and inspiration and encouragement in the task of living a good life.

(3) More specifically, our worship programs should aim at fostering in the student what have been called the five fundamental Christian attitudes of Reverence, Gratitude, Faith, Goodwill and Loyalty; and should provide an opportunity for their expression.

3. The Need of Adequate Preparation.

I am thoroughly persuaded of the need for pains-taking preparation for the worship hour, in accordance with an adequately planned program for the entire school year. Some guiding principles are herewith given.

(1) Each worship hour should center around some definite subject, and have some definite objective in view.

(2) The various parts of a worship service should be kept in mind, and as far as possible, in the limited time at our disposal, a proper balance maintained between prayer, praise, exhortation etc.

(3) Due care should be exercised to secure variety in subject and method of conducting the program so that the entire range of

Christian life and work is covered, the various needs and moods of the student are suitably met, and his interest and enjoyment of the worship hour maintained.

(4) Adequate preparation by the leader is necessary so that the worship shall be conducted with the dignity due to such an act, and that the student shall not be distracted by confusion or hesitation on the part of him who officiates.

4. Suggestions regarding subjects.

I have made a beginning upon a list of subjects which might form the central theme of a worship service. It is by no means complete, and I give it here only in the hope that it may suggest a mode of procedure for others to follow.

(1) The great days of the Christian Year, such as Christmas, Easter, and Thanksgiving.

(2) The Life and Work of the Christian Church; great Christian virtues; great Christian attitudes; the Church and its courts; Home and Foreign Missions; Temperance; Purity; Leper and T. B. work; Rescue homes; Old-Folks Homes; Poor Boys' schools etc.

(3) Great Christian Personalities.

(4) Seasons of the Year, and special days.

(5) Subjects of School Interest: Opening ceremonies; Founder's Day; Sports; Health; Studies; Loyalty to School, etc.

(6) Subjects of General Interest: The State; Schools and Colleges: Charitable Work: War and Peace; World Brotherhood; The World's work—on the farm, in factory, store, office, etc.

5. Suggestions for Securing Variety in Order and Method.

Here again it will be evident that the list is a mere beginning, but it may bring other suggestions which will help to secure interest and extend the usefulness of our worship programs.

(1) Use of a brief call to worship to assist in creating a worshipful atmosphere.

(2) Wise and extensive use of hymns.

(3) Services of song, in which due consideration is given to the wide range of subjects treated in the great hymns; Adoration, Confession, Thanksgiving, Exhortation, Decision, etc.

(4) Preparation and use of Responsive Readings; the student's response should be very brief and suitable for group repetition.

(5) Student response to sentence prayers by such words as "O Lord, in thy mercy, forgive". "We give thee thanks, O God." "Help us to do thy holy will."

(6) Use of a list of specially prepared topical prayers, which shall be read by the leader with pauses for thoughtful participation on the part of the students.

(7) Repetition in unison or singing of the Lord's Prayer.

(8) Having students prepare posters, prayers, forms of service, for special days or objects. This might be carried out under the auspices of the student society religious committee, in the form of a competition for which a prize is given; the productions to be exhibited or made the subjects of a worship program.

6. Mutual Exchange of Worship Programs.

May I conclude this article by suggesting that all interested in this subject co-operate in the preparation of forms of worship suitable for use in our schools, taking into consideration the fact that our time is severely limited, our worshippers are students, and the process has to be repeated almost daily throughout the school year. It would be of great help if these programs should be circulated among the various schools. This is a task which the missionary educator might well undertake, with the help of a competent secretary. I understand that the Chosen Christian College have in mind the publication of a book of suggested forms of worship. I am sure that they would be glad of any assistance we might be able to offer them.

The Inspiration of the Korean Church

EMILY M. PURDY

Mrs. Purdy was a member of the Northern Presbyterian Mission, 1923-26 at Chungju. The death of her husband, Rev. J. G. Purdy of typhoid fever, caused the loss to Korea of two valued missionaries. In August, 1935, she returned to Korea with her two children for a visit of four months. For some years she has been Secretary of Religious Education in the First Presbyterian Church of Youngstown Ohio.-Editor.

IF WE NEED edivence of the value of Foreign Missions, let us look to Korea. Within 52 years, and therefore in less than two generations, there has developed in Korea, under missionary leadership, a living, growing, expanding Church, whose native membership are vitally aware of Christian truth, Christian ideals, Christian privileges, Christian responsibility. In contrast to the diluted form of Christianity which defines the word for many Church members in America, the beliefs and practices of the Church of Korea are like a tonic to a languishing soul. At times my contact with Korean Christians had the effect upon me of wishing that we at home might start in all over again with our Christian religion,—that we might get down to its pure and essential elements and let them work like fresh leaven in our personal and our Church life. It seems impossible to reconcile our claim, on the one hand, to a Christian heritage in this country and the insistent claim, on the other hand, to utmost freedom in trying this and that and any other kind of religious conjecture that comes our way. We're so distrustful of form and tradition and so ravenous for novelty and change.

When some young people made the observation, in a recent discussion we were having, that the Christians in Korea seemed so much more interested in their Church and its activities than we are here, one girl ventured the suggestion that it was because it was still new to them and another that it was because they were not educated. Both remarks seem to me rather a sad reflections upon our sophisticated day. Why should his participation in his Church life be any newer or fresher to a 12 or 15 or 20 year old Korean boy than

it is to an American boy of the same age, unless the latter has been brought up in a home and Church that have made him wise and weary of religion, as some of them seem to be?

As for education, nowhere in Korea has the Church gone without stimulating a desire for learning and in more cases than not, actually starting and sponsoring schools. The first and only education many older Koreans Christians have had, they have received in or from the Church. Christianity in Korea will not permit people to remain in ignorance. It demands that they be intelligent. In contrast to other religions that exploit ignorance and thrive on the mental inertia of human nature, Christianity lays heavy demands on her adherents and is satisfied only with their highest gifts, of mind and heart. Nowhere is this more evident than in Korea.

It is not difficult to sense the secret of the Church's progress in Korea. The first and most obvious answer is the missionary, that agent of God who, from the inceptive stage of its growth, saw to it that the Church in Korea had its roots in the right soil,—soil that was not tainted with the germs of hostile faiths, but that was avowedly God's acre God's prerogative. And by the energetic co-operation of the missionaries and native leaders, the Church in Korea has developed into a Church, whose life blood is poured out into channels of increasing power,—channels of evangelization, of education, of medical service, of economic welfare. Today there is no way to adequately evaluate the strength of the Church in Korea except to recognize the presence and spirit of the living Christ, who only waits for human hearts to give Him entrance and then works in and through them His will.

High Lights of Silla's Civilization

W. CARL RUFUS

A paper given for the Seoul Women's Club at the Seoul Union, November 4, 1935. Special thanks are due Mr. Shin Hanchul for data to check my notes and for additional items from his store of information regarding the history of Silla.

Part I



VISIT TO Kyungju, capital of ancient Silla, includes a trip to fairyland. The survivals of that civilization apparently justify the traditions handed down regarding the Golden City. The streets we are told were laid out in parallel, its households numbered 180,000 and its population exceeded 1,500,000. Its central place in Korean history is evident in the following:-

Periods of Korean History

- | | |
|------------------------------|--------------------------|
| 1. Tangeon, traditional | 2333 B. C. to 1122 B. C. |
| 2. Kija, quasi-historical | 1122 B. C. to 193 B. C. |
| 3. The Three Kingdoms | |
| Koguryu (north) | 73 B. C. to 668 A. D. |
| Paikje (southwest) | 18 B. C. to 660 A. D. |
| Silla (southeast) | 57 B. C. to 935 A. D. |
| 4. Koryu (capital at Songdo) | 918 to 1392 |
| 5. Yi dynasty (Seoul) | 1392 to 1910. |

The story of the founding of Rome would be incomplete without its legend of Romulus and Remus, twin sons of Mars and the Vestal Virgin Silvia. Cast into the Tiber they were saved, suckled by a wolf and fed by a woodpecker, then fostered by the wife of a shepherd. Heroic deeds, the slaying of Remus, the founding of the city, and Romulus gave his name to Rome.

Similarly the kingdom of Silla comes heralded with myth and legend. To interpret twentieth century survivals we must appreciate stories of the first century B. C. The tablet by the side of the road bids all horsemen to dismount. According to the legend the loud neighing of a horse turned Su-ra-pul aside from his journey where he found an egg, from which came forth a beautiful child, Pak Hyuk-ku-se, who became the first ruler of the kingdom. Out of the side of a dragon came the baby girl destined to be his queen. These

"two holy ones" ruled so righteously that bands of invaders withheld destruction and peacefully withdrew.

According to more sober historical account Chinese refugees came to Chin-han about 255 B. C. at the time of the building of the Great Wall. They disseminated elements of the civilization brought from China and became leaders of the communities in which they lived. They united in 57 B. C. to make Pak Hyuk-ku-se their first ruler and called the country Su-ra-pul. So the legend preserved the main facts of the founding of the kingdom. Their majesties were inseparable during their reign of over fifty years and the queen followed the king to his grave after a few days. The princesses added honor to the royal family by teaching the women how to weave and instituting a competition with an annual celebration when prizes were awarded. A gala day it was, with song and dance and wine, the *kapaichul* of questionable memory.

Approaching Kyungju from the west we reach Keum-chuk-dong or Golden Measure Site, ten miles from the city. But we look in vain for the Golden Measure, or of the traditional treasures. According to legend a spirit gave it to Pak Hyuk-ku-se, who used it to restore the sick to health and the dead to life. The Han emperor sent a special envoy to ask for it, but the king fearing treachery secretly buried it, and reared many similar mounds that still dot the vicinity; but its hiding-place has never been revealed. Another lost treasure is the Golden Belt, a gift from heaven to Chin Pyeng during the first year of his reign. Passed on to following sovereigns its magic power to obtain blessings was

HIGH LIGHTS OF SILLA'S CIVILIZATION

preserved. It was worn at the time of making sacrifices on state occasions and at Silla's fall it was surrendered to the king of Koryu. The legend of the Twin Jade Flutes (Jade by name not by composition) is perpetuated by a pair on exhibition in the Kyung-ju museum. The traditional ones, a male and a female, were the gift of the Dragon King of the Eastern Sea. In the Golden City they gave forth enchanting music but carried away they were silent.

Near the modern village are acres strewn with scattered stones and broken tiles, the site of palaces and temples of long ago. Scores of mounds mark the burial places of Silla's monarchs and under the hand of archeologists yield excellent specimens of pottery, jewelry, crowns and other treasures of ancient royalty. The Sam-gook-as-ki records the building of the Golden City wall in 37 B. C. and its first palace in 32 B. C. Agriculture and sericulture were promoted by the king and queen, while the two princesses engaged in weaving linen.

Silla was originally the smallest of the three kingdoms, but the founder, when urged to subdue Mahan and add it to his realm, refused to resort to arms, because he believed such an act would not be blessed by heaven. During later reigns, surrounded by hostile tribes and invaded by land and sea, Silla resorted to arms and built a navy. The Half Moon Fortress was constructed by King Pa Sa, who reigned from 89 A. D. to 112 A. D. Its semicircular wall built of stone and earth remains in good condition winding around the city to the southeast. In this embankment may be seen a stone ice-house about 69 X 20 X 20 feet, whose high ceiling is composed of massive stone arches supported by solid walls. Its date is uncertain, but a command to keep ice was given in 505. Two important new roads were built by King Il Sung (134-154) over mountain passes. Others were added by later sovereigns. King Syo Chi (479-500) improved the roads and established post stations in 487. It is said that ox-carts were

introduced in 438. Il Sung, the road builder, also constructed dikes on a large scale. These were extended by his successors, Nul Chi adding a noted one in 429, which was 2170 feet long. (A Korean foot is about 1.7 English feet.)

The fifth century marked great advance in Silla. In addition to the internal improvements just mentioned, border walls were built for protection. A mountain wall completed in 470 required three years for building. Warships were repaired and new ones made in 467 to clear the shores of Japanese pirates. Markets were established in 490. Buddhism was introduced early in the century although it was not openly active until the next century. The story of Muk-ho-cha, the black monk, is interesting. He came to Silla about 424 during the reign of King Nul Chi (417-458). He was not well received at first, so a farmer, Mo-rei by name, sheltered him and according to one tradition was compelled to hide him in a cave, which become luminous by his presence. The Liang emperor sent an envoy to Silla and presented incense to the king. But neither the king nor his officials knew what it was nor how to use it. Muk-ho-cha informed him: "If you burn this it will give a fragrant odor; and you can use it in praying to the gods. If you burn it and pray, there will be an answer." At that time the king's daughter became sick, so Muk-ho-cha burned the incense and prayed. The princess was cured and the king liberally rewarded the monk. The story of Muk-ho-cha and his enchanted cave is associated with the founding of Suk-kul-am, the Stone Cave Chapel, which is sometimes placed at a later date.

The fame of Silla in medicine preceeded the coming of Muk-ho-cha. In 414 upon the request of the Mikado of Japan a physician, Kim Pa-chin, was sent, who arrived in Yamoto and cured his majesty. The record states that Kim Pa-chin and Han Moo-ki went and cured the emperor. This evidently refers to two physicians instead of the first one mentioned who is sometimes named alone. Another Silla

physician, called Tokurai by the Japanese, went to Japan c. 468 and settled at Naniwa (Osaka) where he and his descendants practiced medicine. From the neighboring kingdom, Paikche, a physician and two pharmacists went to Japan in 554 and Korean drugs were thus introduced before the first Chinese medical book reached there in 562. The record of the appointment of a Doctor of Medicine in Silla in 717 confirms the existence of the office of Royal Physician.

The sixth century began auspiciously under King Chi Cheung (500-514). The name Silla was adopted for the country and the term *Wang* was officially sanctioned for the ruler, also the practice of bestowing posthumous titles was inaugurated. In 502 the king prohibited the practice of burying live attendants with the honored dead. This is a vivid comment on the terrible custom of his predecessors, when five men and five maidens were interred with a king.

Plowing with oxen began about this time, a forward step in the development of agriculture, the chief occupation of the people. Greater influence was exercised by the Buddhists and closer relationship with China was developed. A few Korean scribes and envoys probably used Chinese characters much earlier, but they were now adopted for official use and for permanent records. Previously a system of record was practised but little is known concerning it. One account says that it consisted of knots on strings. An envoy went to Liang in 525 and one came from that dynasty in 544 bringing books and other presents and accompanied by a Buddhist monk. The practice was continued by the Chins, an envoy with presents and a monk arriving in 565. Buddhism, which was introduced in the preceding century, was officially adopted by King Pak Heung (514-539) probably through the influence of monks from Kokuryu. The erection of monasteries in Silla began at this time, and multiplied rapidly. The celebrated Buddha, sixteen feet in height, of Whang Ryong Sa is dated 574.

In 535 Silla had a calendar of her own. This was a most irregular and independent action, as the official calendar was annually received from China with elaborate ceremonies. An envoy was asked regarding it and the Chinese calendar was speedily restored. But we find Silla using her own system again in 647. The origin of the Wha Rang (Flower Guild) is given as 576. Young men bound by some kind of vow were specially trained for official service. Among other duties they frequented public celebrations, mingling with the crowds in song and dance, in order to read the characters of men and to make selections of those in whom confidence could be placed for important offices and commissions. A somewhat similar organization was attempted by the young ladies, but jealousy between two of the leaders ended fatally for one and the order perished ignominiously.

One of the outstanding events of the sixth century followed the order of King Chin Cheung in 543 for the scholars to write a history of the kingdom. This record was one of the chief sources afterward used in compiling the *Sam-gook-sa-kui*.

During the seventh century Silla's gifts to China included silver and gold, pins and cloth, and upon the request of the Tang emperor in 659 there were sent two boxes of loadstone, a natural rock that possesses magnetic properties. This century witnessed the height of Silla's glory. Partly through the assistance of the Tangs, Silla conquered her rival kingdoms, Paikche falling in 660 and Kokuryu in 668. The prowess of Silla in battle is attested by stories regarding her catapults and crossbows able to hurl projectiles long distances and to shoot arrows a thousand paces. This was also the century of Queen Sun Dok (632-647), the first queen to grace the throne of the kingdom, although women had been held in high esteem. She was succeeded by her sister Chin Dok who towered seven feet tall. King Hung Dok and his queen were buried together in 836. A later queen, Chin Sung (887-897) reigned, sorry to relate,

during Silla's decline which was hastened by her wanton rule. Kwun Koon, a fourteenth century writer, commenting on a queen minding affairs of state and accompanying a king on his travels said: "Very bad, much better for a woman to stay at home and mind the house." But Queen Sun Dok reigned alone and many great works do honor to her memory. Of these we can mention only two survivals, the Nine-Story Pagoda and the Observatory.

The Queen built the Pagoda in which to keep her jewels. It is quite an imposing structure even at present after its reconstruction by the Government General. I prefer its appearance of twenty-five years ago in a state of semi-destruction by the Japanese invasion of Hideoshi and by the erosion of centuries of wind and rain and frost, with the

three stories that remained protected by kind nature, which provided a roof of grass and flowers and shrubs. That roof has been replaced by a less artistic but more enduring one of stone and cement. Stone doors with strong bas-relief guards swing on stone hinges to protect the precious possessions of the Queen. Among these you may see gold needles and scissors, testimony of her industry, also magatama, beads and other jewelry. The story of her "fire beads" is interesting. Looking through them, objects appeared larger, distant objects were visible, and the sun shining through them set cotton afire. *

* No object like the "fire beads" is seen in the government collection of the Queen's possessions. A later story credits their discovery to monks at the time of the repair of the pagoda after Hideoshi's invasion.

(To be continued)

Ebenezer Sillick Barstow

CHARLES L. PHILLIPS

 ALL knew him as "Captain Barstow." He had lived in the Orient for 62 years, which is a longer time than some of us will live anywhere. He was a well-known foreign resident of Korea and he will be greatly missed by many friends throughout the Japanese Empire. With his passing away on February 2nd, the foreign community of this country has lost one of its best-known old "landmarks." Captain Barstow could tell us more about old Korea than anyone of our community. His was a life of many interesting experiences, and how we all have enjoyed hearing him tell about his adventures of the past sixty years.

Ebenezer Sillick Barstow was born in Brooklyn, N. Y. on November 17, 1856. After his education in the public schools, he first came to Japan, a youth of 18 years, as a sailor on an American steamer. Later this vessel was purchased by the Nippon Yusen Kaisha,

and Mr. Barstow entered the service of this steamship company as second mate. For 22 years he was in navigation service on various steamships in Japanese waters, and while employed by the N. Y. K., he was given the post of Captain of a transport of the Japanese Army during the Japan-China war in 1893. For meritorious services which Captain Barstow gave to the Empire during these years, the Emperor of Japan conferred upon him the Sixth Order of Secret Mirror decoration.

In 1897 Captain Barstow gave up his service on the sea, and entered the employ of the Oriental Consolidated Mining Company. As transportation agent he lived for 39 years in Chinnampo. It was fitting that the Company house should have been built high up on the hillside overlooking the Harbor of Chinnampo, for the Captain never lost his interest in the ships that ply the seas, and from his vantage spot of this front-door yard

we have often seen him watching the movement of the tides and the navigation in the harbor.

He was an untiring and faithful servant of the Mining Company right up to the time of his death. He never lost interest in his work and no man could have been more loyal to the company he served. His outstanding qualities were absolute honesty and sticking to his job. His long years of service will ever be remembered by the members of the Mining Company, by many Japanese friends in Chinnampo and by many of us missionaries who have known and respected the Captain all these years.

We all remember him for the way in which he was devoted to his work. Many a time have we met him at the station or downtown in Pyengyang, and have invited him out to the house, but he was always in a hurry to get back to his office in Chinnampo lest something should go wrong there in his absence. There were two things which always seemed to draw him back to "Nampo." One was his loyalty to the Mining Company, and the other was his love for his home. Captain Barstow was a man of real character who loved his wife and his children. His kindheartedness began at home, and from there it went out to include his friends. He was ever ready to perform a favor and many an act of kindness and generosity to his friends.

After gradually failing health of the past year, yet without having to suffer great pain, early in the morning of February 2nd, the venerable Captain peacefully left this world at the age of 79 years and two months and and fifteen days. He is served by a wife and by three daughters. The sympathy of the foreign community will go out to the oldest daughter, Minnie, whom we all know so well as the wife of Professor A. E. Drucker of the Washington State College at Pullman, Wash. And many letters and telegrams have

gone to Mrs. Barstow and the little girls, Edna and Marion, who are still in the old home in Chinnampo, telling them of the love and sympathy of many friends throughout the Empire.

At the request of Mrs. Barstow, who is a member of the Japanese Methodist Church of Chinnampo, the funeral service was conducted in that church on February 4th at 3 P.M. The church was filled with many Japanese friends of Chinnampo and a large number of acquaintances of Captain Barstow from the mining and business community of foreign residents of Korea. Many missionary friends from Pyengyang were also present. The service was conducted by C. L. Phillips and Dr. J. Z. Moore of Pyengyang, and by Rev. I. Nakamori, pastor of the local church. Music was in charge of missionary friends from Pyengyang. The service was closed by the singing of the hymn "Nearer my God to Thee" which had always been the favorite hymn of Captain Barstow.

We will all greatly miss this friend we have known so long. Among the foreign residents of North Korea, the figure of Captain Barstow has been the most familiar. He travelled regularly and often between Chinnampo and the mines at Hokuchin. Very frequently we met him on the trains or at the railroad station. Here in Pyengyang we often saw him downtown giving service to his mining company and doing favors for his friends. We remember many visits to his home overlooking the harbor. We recall his stories of "the good old days in Korea," and his interesting years of life on the sea. His was a life full of color and adventure and of unique experience. We are glad that we have known him and his family during all these years we have been in Korea. His honesty and fidelity and his kindness and generosity, will be examples to us all, as we look forward and press on toward the more abundant life awaiting us.

Simeon, A Christian Korean Mystic

VICTOR WELLINGTON PETERS

Synopsis. Under the love of a Christian mother and the fear of a father, who was violently opposed to Christianity, Yi Simeon grew up in a poor thatched house in busy Marketville. Love won over violence, and Simeon became an earnest believer. Later, while working his way through high school, secret propaganda of communistic students and failure of funds drove him to a crisis.

At the crucial moment the Spirit carried him back to the days of his childhood when a saintly mother had bowed over a scanty board and repeated in faith the promises of God. Faith conquered, only to be besieged by a series of trials. Not until after he had begun studying for the ministry was a marked victory gained. At this time he found a new fervor in prayer.

At the point of graduation from the seminary, however, his health broke. It had been prophesied by a seer that he was likely to die before thirty, and the prophecy was about to prove true when an invitation to hold a revival meeting brought him to a decision. God gave him strength for the meeting. His fame went abroad, and henceforth *dying daily* became his method.

In his first pastorate he found the church divided into factions, one led by Yu Won Bok and the other by Kim Suk Ho. The situation was a stubborn one which yielded not to all his prayers; and so when the district leaders met for a retreat preceding their conference, Simeon was desperate for a blessing.

For seven days the spiritual tide rose, but still with little hope for Simeon's problem. Though four of his leaders were present over the week end, they were all of Yu's clique and their minds more set on fun than on finding the Lord. Then on the morning of the eighth day, Monday, on the point of returning to work, they all suddenly decided to remain.

Tuesday precipitated the issue with the arrival of Kim Suk Ho for the district conference. While Simeon and the Bible woman of his circuit were praying in the church about two o'clock Wednesday morning, he came in and confessed his sins. Soon Yu Won Bok also came, and the two enemies were reconciled. Thus began a remarkable revival which spread to distant points.

Chapter Five

Raised from the Dead*

JANUARY OF 1929 found Wonsan District in the full glow of revival. In Changjun, a busy fishing town on the east coast, Simeon and his fellow pastor from Wonsan, Yi Ho Bin, were conducting special meetings.

One morning at the daybreak prayer meeting a young man of about twenty-eight whom he had never seen before, appeared hesitatingly at the door, slowly put off his shoes, and coming in awkwardly, sat down on the mat-covered floor in the rear. By the way he acted, Simeon knew he was not a Christian. After the sermon when opportunity was given for prayer and confession, this man rose.

"I am Oo Sun Mo," he began, "a mechanic for the postal telegraph service at Wonsan. For several months I have been coming to Changjun to work and have always stayed in the hotel just opposite the church. In my sleep early this morning I heard the sound of a bell, which so startled me I sat up in bed.

In the dark I thought I could see a little bell in front of my eyes, a bell such as a horse wears under his neck. I shook for fear.

"Unable to sleep longer, and wondering what this could mean, I got up, walked out into the court, and looked up to heaven. Not knowing where I went, my feet carried me here. When I knelt, I knew God and the Holy Spirit were in the room; and I thought of my sins. I felt if I did not believe, I would die; so I have decided to believe in Jesus from this time forth."

There happened to be a little bell on the pulpit which the Sunday School used. The stranger was delighted when he saw this.

"This is just like the bell I saw in my mind this morning. If you will give me this bell, I will take and hang it in my room, and it will remind me of this decision. If I sin, it will cause me to repent."

The pastor gave permission. And for four days, every morning, afternoon, and evening

* As told me September 28, 1930 by Simeon.

he attended. On the closing night he offered to bring a radio and give a demonstration for the people. They were glad to have him do it. He gave a lecture on how the sound came and made a fine sermon out of it as a parable. As the radio must be tuned to sound waves, our minds must be tuned to God. As formerly we had no power to pick up the sounds in the air, so are people who do not hear God. God is there all the time, but we have no power to know Him. All the people were astonished and learned much truth from this man who had believed only four days.

After the revival he returned to Wonsan, only to be confronted by a gauzy piece of woman's waist material which his wife had discovered in his trunk, and which confirmed previous suspicions.

"What is this? What does this mean?" she loudly demanded.

"If you want to know what this is, he said with unwonted calm, "go to church with me and I will tell you all about it.

It happened to be Wednesday evening and the hour of prayer meeting, and she called what she thought was his bluff.

"All right. Let's go," she spoke up huffily.

But since they lived about three miles from the church, an hour's walk, they found the service over, most of the people gone, and Pastor Yi Ho Bin coming to the door.

"I have come to you because....." he began to explain, "because I have something to say to my wife in your presence."

After consultaion with the Bible woman, they all went to her house. Before them all he spread out the guilty looking *sookkosa* silk.

"Last year," he began deliberately, facing the little group of breathless hearers, "last year I was intimate with another woman."

Such bald truth coming out so plainly made everyone's heart beat faster, and they waited for the next word.

"I bought this waist to give her; but, as she is a married woman, I have been waiting from that time to this for another opportunity to meet her. In the meantime I went to Chang-

jun, heard the church bell, went in, and repented. Now I want to give this to my good wife. Forgive me; I have done wrong."

Pastor Yi and the Bible woman turned to the wife. "Since Mr. Oo has repented," they said, "and been cleansed by Christ's blood, forgive him and dedicate this silk to God."

Mrs. Oo said she would. Then and there she decided to believe in Christ; and the two went home happy, one in the Lord, so they thought.

Yet the following days began to show to Mr. Oo that his wife was not converted. He feared the consequences of being almost but not wholly within the Kingdom and constantly spoke to her about the price of sin.

"Individual lives, homes, the country, all are being destroyed by sin. We must believe unto salvation" he said. And out on the streets he preached to young and old wherever he could, and at the office he preached to the employees.

One very cold night when the preacher and Bible woman called on them, he soon excused himself. At length, bringing in eight friends, one Japanese and the rest Koreans, he seated them on the warm floor; then picking up a book in which he had placed a yen bill purposely for the occasion, he lighted a match and touched it to the bill.

Though the amazed friends remonstrated, with never a word he continued to hold the match under the bill till it was consumed.

They looked at each other. "This man is crazy, burning money," they said.

After a deliberate silence, he replied, "Not as crazy as you are. You say I am crazy for burning one yen in my hands, but you have burned in your mouth tens and hundreds of yen. How much money have you wasted altogether up to this time? I was like you, but now I believe in Jesus and have purposed not to waste any more money on tobacco. Not only this, but how much money do we Korean people waste on liquor? Hereafter quit and believe in Jesus," he preached with earnestness.

After Pastor Yi had preached a little, the Japanese friend evidently was moved and confessed that he had attended church in Japan three years, but after coming to Korea had opposed Christianity. "Now I am in great distress," he concluded; "hereafter I intend to go to church and believe again." All the Koreans present were also impressed and decided to believe.

When evangelist Chung Nam Soo came to Southville Church in Wonsan to hold revival services, Mr. Oo thought nothing of the three miles' walk and brought his wife each night and early morning to the meetings. But he was grieved to find that she had no interest and often declined to go and more than once got angry. One night when they fell to wrangling and he impetuously struck her, she laughed sarcastically, "So Christians strike their wives!"

Then came the realization that little by little he had been slipping in fellowship with Christ and before he was aware of it, had lost his first joy.

"Since I have not been able to lead my wife," he bitterly reflected, "can I say I am a Christian? If I had truly been blessed, it would not be so."

Every time at church after this he prayed for peace, but could get no satisfaction. Rather he grew worse.

"If I cannot be blessed, I shall go to hell and my wife with me," he thought. Whenever he looked at the bell hanging on the wall, the thought came, "I *must* receive a blessing;" but when he began to pray, it seemed impossible.

One day after interminable suffering he bought a long knife, wrapped it in paper, and taking down the little bell, tucked both knife and bell into his pocket, and went to church.

"If God does not grant me a blessing to-night," he mumbled to himself desperately on the way to church, "I cannot but die."

That very night Simeon, spending a few days in Wonsan for the revival, attended the service and greeted him after the benediction.

Seeing that the man was in deep distress and loathe to go home, Simeon questioned him.

"I am not going home tonight," said Mr. Oo. "Tonight I must wait in the church till I am blessed."

Simeon knew there must be some hope in his heart and led him up the hill back of the church, determined to pray through to victory. Under the bright moon as the two sat alone on the hill top, Simeon talked at length and exhorted and prayed. Suddenly, Mr. Oo rose and drew from his pocket a package, unwrapped it slowly, grasped something, and held it before Simeon's startled eyes. A long knife blade glistened in the moonlight.

"What is this?" cried Simeon, grasping the handle.

"I could not lead my wife and the home was unhappy and my mind was so upset I couldn't stand it," he began. "I positively decided, if God did not give me peace I would kill myself with this knife." Taking the bell from his pocket, he continued, "I hung this up in our house but was not blessed, so I brought it out tonight to break it. Tonight since I met you, I have received full satisfaction and peace. God has forgiven all my sin, and hereafter He has, I certainly believe, even greater blessings in store. I shall not strike my wife any more; I shall pray for her."

Said Simeon, "Your desire to die was Satan's temptation. Now since the Holy Spirit has blessed you, we have nothing but gratitude. Let's offer our thanks to God."

Lifting their heads from prayer, Mr. Oo gave Simeon the knife for a memorial; and whenever the latter saw it thereafter, he was reminded of how Satan seeks to steal the peace from the hearts of people and drive them to death.

Back to the church they went and till morning prayed for the young people, so many of whom were even then still suffering the same miseries from which Mr. Oo had found deliverance.

At prayer meeting that morning failing to see his wife, Simeon suggested to Mr. Oo that

he go home and bring her. At the Bible woman's house they met, in the room full of memories of the former crisis.

"Last night you came near becoming a widow," declared Simeon to Mrs. Oo, after they had seated themselves in a circle. The young lady's eyes grew big as she heard the story. "You came near spending this day going out weeping to the graveyard and burying your husband," continued Simeon with all his dramatic powers, causing big tears to drip from the poor lady's face.

"This meeting with your husband this morning," said he, "is all God's grace. He has brought your husband back to life. Your husband who was an adulterer, who struck his wife, who was in intention a suicide, has died; this husband is a new, a good, a true husband. In fact, today is a new wedding day for you."

"I have done wrong," she wailed. "Because I have not listened to my husband and obeyed him, he came so near death. It is my

sin. From now on I shall serve my husband, believe, and attend church."

"For the sake of a souvenir of this occasion," proposed Simeon, "let's go to a photo shop and have our pictures taken."

Before the camera see them stand, the beaming bride and groom, beside them evangelist Chung, as if he had performed the ceremony, and behind them Pastor Yi and Simeon who was "Brother" to them ever afterwards and often enjoyed entertainment in their home.

Approaching thirty years of age now, Simeon's prophesied span was drawing to its close. His individual "*three score and ten*" had slipped away, but "*if by reason of strength...*"

Strength? What had strength to do with this weary frame? There was none. And yet there was much. One looking at the thin bloodless face and those thinner yellow hands would have said that the time of departure was at hand. Yet somehow, from some-where, a great energy, copious as it was mysterious, kept welling up, no one could say how, nor whence, nor for how long.

(To be continued)

Pen Pictures of Missionary Life

HORACE H. UNDERWOOD

AT ANNUAL MEETING time in Pyongyang July, 1935, few a of us pile into some cars and drive through the modern city of Pyengyang. Past the Taitong Gate where the anchor chains of the "General Sherman" still hang, out into the suburbs and down along the river. We leave the cars and climb the great dike that now holds the river in place and there on the reed covered shores is a tent and beyond it, moored among the reeds a graceful river boat, with its name the "Thomas" in English and Korean on the bow.

Sixty-nine years ago Mr. Thomas swam and waded ashore at this spot from the burning ship, "General Sherman," only to be hacked to

pieces by the soldiers and mob. Three of those who stood there in 1866 and saw him killed are here today along with several thousand Christians to witness the dedication of a boat to spread the gospel message up and down the banks of this river. It has been built and paid for by the Old Men's Prayer Circle of Pyengyang of which these three witnesses of Thomas' death are prominent members. Across the river is a great factory and over head, airplanes drone a new song; but louder than any such sounds rise the hymns that Mr. Thomas knew and sang. Christian doctors, nurses, teachers and the heads of two Christian colleges are gathered on this spot to praise God for His goodness.

PEN PICTURES OF MISSIONARY LIFE

To have been there and to have been privileged to say a few words that day was a wonderful joy and the contrasting pictures of 1866 and 1935 will go with me to strengthen and comfort me when times are dark.

Less than a month later three little boats from Sorai Beach were putting their way along the very coast to which Mr. Thomas made his first trip. Round the jutting headland of the island and into the little bay we came. On the shore three half-clad figures danced and waved wildly. Two Chosen Christian College boys and a senior from Severance Medical College had been taking an evening dip after the labors of the day, when we hove in sight. They needed to cool off. The medical student had been busy all day and everyday with the ills and injuries of an island population who had never had medical care. One of the Chosen Christian College boys had devoted his time to the boys and girls of the island teaching the Bible, the Three Rs, singing, games and some idea of hygiene, while the other student tramped from house to house preaching or followed the people to the fields or sat by them on the shore as they mended their nets. The three students and the crews of all three boats ate a supper of pancakes on the deck of the "Black Duck" and we heard of their adventures between mouthfuls. After supper we picked our way along the rocky shore to the village and I spoke to 150 people seated on mats on the threshing floor. Sixty-nine years since Thomas sailed those seas and the people here on this island were not much further along in either culture, living conditions or knowledge of Christ than they were in 1866. But at any rate this gospel team deserves as rousing a cheer as any of the teams we turn out.

Into my office come a stream of professors, janitors, students, alumni, pastors, farmers, visitors from abroad and fellow missionaries. One afternoon one of our alumni who was shabbily dressed, dropped in. I greeted him a bit coldly, for last spring I had got him a job which he turned down at the last minute.

He was now in town for the Y. M. C. A. conference and had dropped in to explain and apologize about that job. "You see honored teacher" he said, "I couldn't leave the boys. They needed me". "What boys?" I demanded. Then he told me. Almost 200 there are now, beggars and thieves, orphans, outcasts, runaways. They are now housed in a big store-house divided into matting cubicles. The store-house and a small subsidy come through the generosity and appreciation of the Wonsan chief of police and mayor. The boys are free to come and go as they please. They feed themselves by their own mysterious and often nefarious ways. They report their doings, even thefts, to my boy (as I like to think of him). No one runs and tells the police, but they find he doesn't like to hear of thefts and through his influence over these boys, the police say that more has been done to stop their thieving and pilfering than they (the police) had ever been able to do. For those who care to stay in the somewhat-less-cold-store-house in the evenings, there are lessons, words and suggestions about cleanliness, stories of Jesus and evening prayers. There is no equipment and only a small sum to pay for firewood, paper, chalk, sometimes for bandages and medicine. A group of Christian people in Wonsan city pay Lee a small salary.

There are personal pictures of Dr. M. M. Lee and his staff in the library working with no money and one broken down typewriter at the classification and cataloguing of almost 50,000 books; of Dr. L. G. Paik in his office and class-room, studying ancient Korean history, leading special meetings in Pyongyang, Taiku, Syenchun and points North, South, East and West. I see him at the Christian Literature Society, the National Christian Council and Presbytery and often on the platform using that agile brain and tongue to interpret messages from abroad to his people.

And still another and the last picture as we closed the year of our Lord, 1935. It was at

our house that ninety-six men and women of our staff family sat down to Christmas dinner. I called on young Dr. Karl, one of our own alumni come back to help his alma mater, to ask a blessing and then we all joined in "Hark the Herald Angels". Then the clatter of knives and forks at the largest and happiest Christian Christmas dinner in Korea. They hailed from every part of Korea, Methodist and Presbyterian; a sister of the

Korean princess and former queen, sat by a graduate woman dentist and across from a peasant girl who was weeding rice-fields not long ago. They held degrees from Yale and Harvard, Princeton, Chicago, New York University, Syracuse, Michigan, Boston University, and from half a dozen of Japanese Imperial Universities. They were there not to eat a Christmas dinner, but to partake of a real sacrament of united service for Christ.

"Co-operation and the World Mission" *

JOHN R. MOTT

A Review

PERHAPS NO ONE is better fitted than Dr. Mott by wide travel and contacts to speak on any phase of the world mission of Christianity. His vital interest through a whole generation in all co-operative efforts makes this small volume of 76 pages significant. It is a summary of the problems of cooperation and a challenging presentation of the necessity of co-operation if we are in any measure to fulfil our mission. Dr. Mott does not attempt to deal with the subject of organic union of the Churches but only with the sound policies of co-operation which may, without any sacrifice of vital principles, be achieved within a relatively short time.

He says that co-operation is at a parting of the ways. The present grave world situation calls for united action. The common enemies of Christianity, an aggressive materialistic philosophy, communistic activity, reactionary attitudes of governments to religious liberty, the war system, the prevailing industrial and commercial system, can only be met by a united front. We must forget side issues and let the central message of Christianity have the central place in our plans. We must be "able to think, plan, pray and act in terms of the wholeness and oneness of the

task." He labels duplication of independent effort and lack of concerted plans as "criminal waste" in view of the demands of the world situation. The "luxury and inefficiency of our divisions" must go. Christ's prayer that His followers "may be one—that the world may believe" indicates the motive for co-operation. Christ wills it. As Christians we should be able "to pool not only knowledge and experience, but plans IN THE MAKING, personalities, funds, names, and increasingly, administration." Costly? Yes, but, "It is the mind of Christ that we count the cost WITH REFERENCE TO PAYING IT—Co-operation at its best is a spiritual process and achievement."

Chapter two lists the secrets of successful co-operation with copious illustrations from actual experience. First, of course, is the initiative and leadership of some one or ones who believe heart and soul in co-operation. There must be thorough preparation. (Two years were spent in preparation for the Kingdom of God Movement in Japan). There must be relevancy of the program and activities to the meeting of deeply felt needs. Baffling difficulties bring us to God and together. Two examples of "undenominational" as opposed to "inter-denominational" co-operation are cited. The one is well known to

most of the readers of this paper, The Omi Brotherhood of Japan. The other is Achimoto College on the Gold Coast of Africa where on the staff of over fifty men and women are Evangelicals, Roman Catholics, Anglo-Catholics, Presbyterians, Wesleyans and Quakers, but where there is claimed to be no friction because the right of way is given to the central purpose and governing spiritual objective. Any co-operation demands an atmosphere of unselfishness. Not what we can get out of it but what we can give must be the dominating note. Like faith, it worketh by love.

Chapter three lists some of the reasons why co-operative efforts have failed. Denominational exclusiveness, prejudice and pride, of course head the list. Questions of faith and order or of doctrine or polity come next, with a warning against attempts to unite on a doctrinal basis rather than on the basis of a common loyalty to Christ and participation in a common service. "Lack of frankness, political mindedness, and ulterior motives" are three efficient wreckers of co-operation. "Christian things should be done in a Christian way". Lack of continuity in the administration of the co-operative undertaking is disastrous. (How pointedly this is illustrated in our own National Christian Council.) Co-operation, considered as an end defeats itself. The Kingdom of God is the end and co-operation is justified only as it helps to that end. Too much talk and too little united action are fatal, as is lack of a clearcut policy for financing the project. We too easily make co-operative enterprises the first victims of cuts.

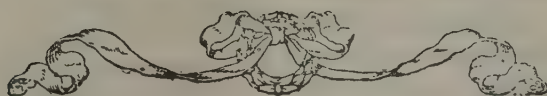
In every way we must count the cost, not only in the abstract, but IN REFERENCE TO PAYING IT.

In the last of the four brief chapters wider and closer co-operation is held to be indispensable and urgent because of the startling development of divisive forces throughout the world. The magnitude and complexity of the world missionary problem cannot be met with divided ranks. Co-operation at its best adds enormously to the power and appeal of the world-wide mission. He sees in co-operation the challenge that will win the oncoming generation to the cause. No group has a monopoly on His unsearchable riches and co-operation that fosters fellowship is bound to enrich the program. In these days of financial difficulties the economies of co-operation must be considered. Most of all, we must demonstrate among ourselves that Christianity works." Unless Christian principles can be applied to relations among the Christians themselves, there is little hope that Christianity with divided ranks and without concerted plans, can deal adequately with the grave issues of the present world situation..... Supreme among the values of co-operation is its power to help make possible the climactic and triumphant apologetic, that which Christ emphasized when He prayed that His followers might be one, not as an end in itself, but that the world might believe."

This little book is peculiarly pertinent to the present situation in Korea and should be widely read by missionary and Korean leaders.

C. C. AMENDT

* On sale at the Christian Literature Society, Seoul, Price ₩ 2.80.



"Musicians and Musings" *

An Appreciation.

ELIZABETH W. NISBET

T WAS JOHN Sterling of England who said, "There can be poetry in the writings of few; it ought to be in the hearts and lives of all." Because this need is in our hearts and lives, we welcome with delight this last of the triad of little volumes of verse from the pen of Miss Catherine Baker.

In "Musicians and Musings", as in her other books, the author, to borrow her own phrase, has "contented herself with simple art", thereby making the appeal of her lines more deep. To this she has added the charm of brevity—sure proof that "true ease in writing comes from art not chance". By these two qualities her little books are endeared to those who in brief moments only can take refuge in verse. And a veritable refuge it is, for some one has told us that poetry is to our busy hours "what the Sabbath is to the rest of the week."

What a galaxy of musicians we find in the first part of this little book! With what gentle touch of pen does the author open vistas into the lives of these great makers of melody! As we read, we realize anew

"That masters' harmonies
Were workmanship from grief and sorrow wrought.
That songs which lift our souls to heaven were taught
By earth's swift changes and perplexities."

We find Dvorak who "although.....confronted by despair and savage poverty, kept the dream of loveliness;" Delius who "whispers to the comfort-needing seeker;" Chopin who "perfection fashioned out of dreams;" great Haydn who "knew the steady ally of prayer." Out of such genius and its dreams have been woven that poetry of sound which in very truth "is ecstasy today that charms our ears."

Could there be a contrast more arresting than that between the sublimity of Haydn and the daintiness of "Spring in Korea"? Violets—buttercups—grandmother flowers—"Misty beauty that brings a sigh".

Eager eyes follow the pictures from the brush of her words—pictures of cherry blossoms—of "baby swallows, feathered comicalness, "Close, close together on a slender wire"—pictures of sunsets and of maple leaves.

"Time pauses

To hold the loveliness of sky and water,
And all the universe
Performs its transitory miracle,
A June night".

An ancient queen, a folk lore tale stir the imagination. "Sums" and "Ghosts, chuckle-provoking reminders of days ago, take us "far beyond the perplexing sums" of present day responsibility.

Not only does the little volume sing and paint for us—it tells of patience in the midst of busy cares—

"There is a waiting that renews the strength,
That lifts the spirit high on wings as fleet
And sure as wings of eagles when they soar;
And one can find in path's monotonous length
Forgotten joy of running with free feet,
And comfort the walk to one's own door".

It speaks again of comfort—

"Calm follows hurricane—
Slow healing comes for hurts that would destroy
My peace."

And yet again it tells of hope. We find ourselves

"Close to abiding truth and faith hard-won,
Close to a hope of immortality".

Within its pages there is the restfulness of prayer—there too, the "Unfailing One".

"We have more than abundance, having Thee".

From privileges such as these

"We go back as did the Wise Men, to demands of usual tasks—we go in peace.....blessed and comforted".

* On Sale at the Christian Literature Society, Seoul. Price ₩ 1.50

What's Interesting the Korean Church?

Extracts from Korean Newspapers and Magazines

Translated by Y. H. KIM

In spite of perverted cynicism and naive fatalism, prevailing over Korean minds, there is also heard a prophetic and sincere note of moral optimism, which after all, is greatly influenced by the Church. "You graduates", says a noted essayist in the course of his address at a college commencement, "ought to make a new decision: namely, the remaking of your own self. This self-reconstruction and self-realization will not only give individual success, but it will also initiate the reconstruction and betterment of the people as a whole. A changed village will begin with a changed individual. A Christian, a Buddhist, an upright man, a drunkard, a gambler, will each make a great change in the place where he lives. He will smooth a path for the advancement of others towards his own way of life. The population of 23,000,000 of this land is a big number, but one, or two, or three individuals will lead out and turn the destiny of the people. In the remaking of the individual-self and of the nation, the first man who actually begins, is the very person who is needed in Korea. Then why will you not be the first man who initiates this remaking?"

"Without asking what occupation you hold, there is the common task and mission that you need to fulfil, a new standard which you can uphold by remaking your own self first. If you have a noble ideal in your mind, you need to have no complaints against the lack of help for your enterprise and the unfavorable condition under which you have to carry on your work. Your loyalty, earnestness, and service can be manifested everywhere either in running an errand or in cleaning a room for others. Such loyalty, earnestness, and service, will make the due appeal to others, and you will be admired even in lower occupations. Gradually you will get the recognition and attention of society, and you will find your desired work at last. Believing firmly that you will reap in due season what you yourself sow, show your sincere earnestness and single heartedness in works that you have at hand.

The Juvenile Anti-alcohol Act will be promulgated by the Government General within a few months. The sincere desires of many devoted Christians for this cause are realized at last.

The eighteen public common schools in Seoul have received only 4,500 new pupils at the beginning of the new school year, having graduated 4,230 children. The number of applicants for high schools both for girls and boys was much greater than in past years. Only one out of every eleven applicants could be admitted.

The Presbyterian Church at Samho, South Hamgyung Province, made an enthusiastic contribution after the revival meeting in February, for the construction of the new Church building. Con-

sidering their means, the amount of 6,500 yen meant their genuine, earnest, devotion and loyalty to the Church.

A poor widow, Mrs. Chungson Kwak, seventy-four years old, living at Chuyangni, Chinan, presented to the pastor of her Church her life-long savings which she had treasured up penny by penny. "The end of my life is not far off," she remarked to the pastor, "and in order to do something for the Church before I die I have saved this from my poor living. Please accept it and use it for the furthering of the Kingdom of Heaven". The amount was eighty-seven yen.

For evangelical work for Koreans in Manchukuo, Mr. Chu Sangsoon, an elder of the Woongchun Presbyterian Church, South Kyungsang Province, contributed to the Church the amount of ten thousand yen. He made this statement with his gift. "For these three years I have been praying that we should do something for the people who immigrate to Manchukuo, and now I have made up my mind to give something myself first."

The ceremony of unveiling the memorial stone erected by devoted Korean friends in honor of the life-long service of Dr. L. O. McCutchen, Chunju, was held on the 25th of February. Many earnest addresses of appreciation were given for his thirty-four years of unflinching work.

Here is another challenge to the Korean Church from a secular magazine. "Though the world is corrupt," the editorial essay reads, "we have been believing that the educational institution is pure. Though everything is commercialized in the impact with modern materialism, and the mutual relationship between man and man is hostile, we have been thinking that those who are connected with schools and churches are as dependable and as peaceful as a castle on the mountain top.

"The preacher has been looked upon unconditionally as the ambassador of God, and the teacher has been revered as the leader of society. We always bow our heads, figuratively, for their work and devotion. If you say that a preacher can do what others do with the same selfish and egotistic motives, since he also is a human being, then where is the value of his preaching or teaching? What then is his mission as a social leader? The work of the preacher, we hope, is to realize the Kingdom of God on earth, and the work of the teacher is to lead the people towards a right way of living. Preachers and teachers ought to live and act differently because of the very posts which they hold. Isn't theirs an unique and divine mission?"

Contributors' Column

Dr. and Mrs. Rufus are now in India on a 'round the world tour'. Dr. Rufus is professor of Astronomy in Michigan University and is on a year's leave of absence, five months of which was spent in Korea. We extend our gratitude to him for this scholarly article on the most interesting historical period of Korea.

The Farewell Address of Hon. Yun Tchi Ho, LL. D. to Dr. Avison may be termed, "One Septuagenarian to Another". They have been closely associated for forty years in the work of the Kingdom in Korea.

Rev. William Scott is a member of the United Church of Canada Mission in educational work. He came to Korea in 1914 and is a valued member of the editorial board of this magazine.

Rev. Frederick S. Miller is a well known and much appreciated contributor to the "K. M. F.". He came to Korea 44 years ago as a member of the Northern Presbyterian Mission.

Rev. Charles L. Phillips, of the Northern Presbyterian Mission in Pyengyang since 1910, writes most interestingly of Capt. Barstow who, for many years before his death, was "longest resident" among Occidentals in Korea.

H. H. Underwood, Ph. D., Litt. D., is president of the Chosen Christian College. He is a popular speaker and a writer of ability. In this article he gives us some inside views of missionary life.

Rev. C. C. Amendt, D. D. is a member of the Northern Methodist Mission. He came to Korea in 1919 and is now located at Kongju in evangelistic work. He has been remarkably successful in the distribution of Christian literature.

Mrs. Elizabeth W. Nisbet, who reviews Miss Baker's book of poems, is the wife of Rev. J. S. Nisbet, D. D. of Mokpo. They are members of the Southern Presbyterian Mission. Miss Baker has been a teacher of Music in Ewha Women's College since 1928 and is a member of the Northern Methodist Mission.

We will not specially introduce Y. H. Kim, Ph. D., Librarian of Ewha College, Rev. V. W. Peters of the Southern Methodist Mission, and Mr. Hugh Miller of the British and Foreign Bible Society. However, their articles each month are very much appreciated.

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Left on Furlough

Mrs. L. O. Morris, Wonju.

Miss Zola Payne, Pyengyang.

Miss Marion Conrow, Seoul.

Retired to U. S. A.

Mrs. D. A. Bunker after having been on the field fifty years.

Southern Presbyterian Mission

Left on Furlough

Mrs. Eugene Bell, Kwangju.

Northern Presbyterian Mission

Returned from the United States

Mrs. C. L. Phillips, Pyengyang, accompanied by her daughters, Edith and Florence.

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